YOUNG ORISSA

AN ESSAY READ BY

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In so doing, I shall have to expose our blemishes: for when these are fully known, an attempt may be made to cure them. Especially, when any course of conduct is cried down by the members of a society at large, it has more chance of being efficiently put down, than otherwise. It is with this view and not with an eye to offend any of our countrymen, who may chance to find his character reflected here, that I shall enter upon this task.

Orissa at present is very low in the scale of civilization. To make head against the insuperable difficulties that beset our path and face us at every step, to successfully carry on the struggle for existence and to prove ourselves the fittest to survive, the first and most important thing we require is *character.* Without it, we shall cut the saddest figure, in the world's broad field of battle, never in the history of a nation character plays so important a part as in its period of transition. Never is the character of a young man so eagerly and anxiously watched, as when one order of ideas is giving place to another. Whether the people, the public generally, shall further or obstruct the move that has been given by circumstances, must be determined by the character, habits and thoughts, of young men brought up under them. Not only this, but whether a nation is ever destined to acquire distinction and greatness must always depend on the character of individuals that form it. As the examples of the great and educated men are always followed by the rest of the community, their character and consequently the character of those

who are the future hopes of the community, is all important to a nation, just emerging from darkness into light. It is, therefore, necessary that we should see what traits of character we have and what not.

The first thing we, youngmen, of Orissa want is a dogged perseverance, an untiring industry and an unfailing spirit of competition. Whoever has had an occasion to mark the youngmen in schools and the college here, must have observed a strange lethargy coming over them. Though capable of undertaking harder duties, we shrink from them and prefer indolent failure to laborious success. Complete inaction is the *summum bonum* of our life. Our every day life testifies undisputably to it. We have not come to realize that it is action and not inaction that is the source of all human happiness and progress. We all must have felt how heavy hangs on our hands when unemployed. Still, examine a youngman of the country, and you will find his heart is bend on ease, his eyes are eagerly fixed on the time when he will be able to escape the ennui of examinations, close study and active duty.

Perseverance in the face of often repeated difficulties is a thing almost unknown among young men here. Examples of pursuit of knowledge under difficulties are rare, if any exist at all. Noble devotion to study, any very brilliant achievement in the field of literature and learning, are not seriously aimed at. Noble emulation does not heat their breast. Whoever has observed the satisfaction of even intelli-

gent young boys on getting barely pass marks in any examination, can hardly fail to be impressed with the fact that in Orissa spirit of competition hardly actuates their breasts or any noble aspiration heaves their hearts. Earning a sufficient livelihood is all, on which the attention of young men is centralised. It must however be admitted that "chill penury extinguishes their noble rage" many a time. Orissa is so poor that scarcely can any blame be laid at the door of her sons without their having had to say something in palliation. But I believe, with all our indigence, we might do much more, if all our faculties had been properly excercised, if there had been more of earnestness and less of indolence in us, and if the grave responsibility lying on us as future moulders of the society had been realized to its full extent.

Another distinguishing trait in the young men is their irregularity. The benefits of a regular life and habits are well known in theory to almost all of us. It is beyond the scope of the present discourse to eulogise or exhibit the advantages of such habits. Suffice it to say, that we could do ten times the work we actually do, had our ill-spent hours been utilized. How often have we not talked away our whole evenings and played away our whole noons; not to speak of our innumerable occasions when trifles have abstracted our attention? Lives of greatmen tell us how much could be done by a single man, in the short span of his life, by attending to regularity of habits. Little leisure snatched away from the hours of business, has enabled men to do what an irregular man cannot, in

his whole life of leisure. Though we admit the utility of a regular life what do we do practically? Native punctuality has passed into a by-word. Never can we improve mentally, morally, and physically unless more regularity is observed in all our actions.

Sense of duty, I believe, is not so strong within our hearts as could be desired. True, it is that educated young men of the present time have stronger sense of duty than their predecessors. But still the necessary standard has not been reached and much can be done in that direction. Idleness is scarcely compatible with a strong sense of duty. The two can hardily co-exist. When our young men, as has been already pointed out, shrink from labour, they can hardly be said to have unswerving sense of duty. No nation can ever rise in the estimation of others unless the individual units are more alive to their duty. It is a sufficient praise for a man to say that he does his duty. By unswerving adherence to duty, we can make head against any obstacle and steer safe by any difficulties that may impede our course. If we never forsake the cause of truth, if we always travel in the clear path of duty, it will not be long before we succeed in making our existence and importance felt all around.

Another quality that may be ascribed to English education on account of its prevalence among educated youths, is a spirit of insubordination and defiance of authority. Fortunately for Orissa, this spirit has not made much progress here, though there is a tendency in that direction.

Patriotic feelings and sentiments are, I believe, not so strong within the hearts of young men of the day. I do not say that the noble feeling is altogether absent. But what I mean to say is this, that consideration for self almost wholly engrosses our attention leaving us scarcely any time for the cultivation and display of that anti-selfish spirit. True it is, that self is and should be our first consideration. For without attending to self, we cannot consistently aim at the general good. Society, consisting, as it does of individual units, can be benefitted and improved, only by individual good. If every individual member of the society would do what lies in his power to secure his own good without injuring the others, then the aggregate effect would be the good of the society at large. The best service we can render society, is to do good to ourselves, and a neglect of self for the good of the community would defeat its own object. But though self should be our first consideration, it should not be the *only* and all-engrossing consideration. There are important duties demanding self-sacrifice on our part and we must be prepared for that. If ever that spirit is more needed than another, then it is at this time when a postrate nation is struggling to help itself up. A little of self-sacrifice for the good of the country we should always be prepared to make. Much improvement may be effected if the patriotic feelings and sentiments impel our hearts and strengthen our hands. Noble instances of self-sacrifice here, are very rare. It is incumbent on the young

men of the day to redeem the honor of the country by setting in their own lives examples of self-sacrifice and self-devotion

Patient research is another desideratum. Orissa has had upto this time to tell her story through the mouth of foreigners. She has seen subversions of monarchies, borne the waves of the march of nations, witnessed several tides of religion sweeping over her and is pointing with unmistakable signs to the proud fact of her having long been the holy land of nations She has rocks to open their jewels to the mineralogists, plants and animals to add to the stock of the biologists and formations to tell their stories to the geologists. She has temples and monuments, caves and exavations to charm the religionist and the antiquarian. But to her misfortune, she has no sons worthy of the patrimony. By patient research, facts invaluable to the world may be discovered. The young men of Orissa are surely responsible to the world for not adding to the useful store of knowledge such informations for which they are specially fitted by their position and environments. No very superior intellect is required for the purpose except a strong determination and calm research.

The next trait in their character I shall refer to is the want of their power of organization and combination. Whoever has had an occasion to attend the meetings of our young men and to watch the progressof their joint undertakings can never fail to be convinced of the truth of the above statement. Very often meetings are started up to die prematurely from the apathy of the members. During two or three sittings, lack of energy and interest is remarkably observable

Before any of the objects for which they had been called into being, has been fulfilled, they disappear. No better does it fare with any work jointly undertaken by them. I would only refer to the deplorable fate of that most useful Institution, the Poor Fund started by a number of young men to help out the needy from darkness into light. Amount of collection is falling off from year to year. It will not be long before the Fund is completely consumed unless speedy measures be taken to keep it alive. There can not be a shadow of doubt as to who are in fault, whether the subscribers or the active members thereof.

A fixed resolve and a constancy in following the plans deliberately made will be found to be wanting in the case of most young men of the day. I have already said perseverance as a quality is not a distinguishing trait in their character. Consequently we can not expect constancy and fixed resolve from them and therefore no social improvement through their instrumentality

Self-sufficiency, the out-come of ignorance, is not wanting in our young men. Had they known well how much has been or may be known by men and how little they themselves know, or, in other words, had they been fully conscious of their ignorance, then there would have been more of energy and activity, more of earnestness and humility, than are now found in them. Instead of a mass of snow we would find them a globe of fire. So long as our self-sufficiency continues we cannot make any progress in our life.

The most glaring defect in our character is our total indifference to the importance of our position. The grave responsibility lying on us as future moulders of our society has scarcely been realized by us. We live and move as if our life were of no importance to society and our co-operation would at no time be needed. The gravity of our responsibility, the difficulties of our position, scarcely engage our serious consideration, and scarcely are there any young men in Orissa who can boldly assert to have a clear and difinite idea of the difficult duties, the performance of which is clearly incumbent on them, and to have consciously tried their best for the discharge of them. Sense of duty is hardly possessed to the desirable degree and it scarcely impels our hearts. But less important and more alluring concerns distract our attention.

Here I will take the liberty of asking a question how many of us have solved for themselves the all important question what is the aim of life and for what ends we ought to live and how many have accommodated their mode of life to such ends? May I not say with perfect justice, though in disparagement of ourselves, that we live and move with perfect ignorance of our sublime mission? Granting that we have thought out for ourselves the object we ought to live for how many of us, I may boldly ask you, have been constantly leading a life suited to the attainment of the object? Do all our actions tend constantly in that direction? Do we always do the best we can for the attainment of the object? Sordid ideas of self, base ideas of man and

of duty, blind our eyes to higher duties, paralyse our hearts to aspire higher, and doom us inevitably to lick the dust at others' feet. A young man of strong character, regular life, high mind, and lofty sentiment, has been almost a rarity.

Intellectual education fares as badly with our young men. Our Alma Mater does every thing she can possibly do. She lends her finger to enable us to walk. She leaves us when we are capable to help ourselves. She points out the way and leaves us with the best instructions to conduct ourselves so as to worthily deserve her parentage; but as soon as we leave her lap we forget the watch-word of our conduct and the instructions she so carefully imparted to us. We can not expect that the education imparted by our Alma Mater will be complete in all its parts. It requires to be supplemented by after study and thought. But what do we do practically? No sooner do we leave the precincts of the university, than we throw into complete oblivion all its reminiscences, and what is still worse, we bare-facedly take pride in our having managed to forget what we with so much care and labour waded through. One can not but be struck with the indifference to study exhibited by young men who have the other day completed the University Education. Do we show in our life that we have a thorough conviction of the necessary incompleteness of the University Education unless supplemented by subsequent study? A deplorable but remarkable result of our not keeping up the habit of study and of our abruptly bidding good-bye to

all thoughts of mental development, is that we stand at the lowest steps of the ladder, looking at with wondering eyes the intellectual feats of equally gifted intellects who have managed to push their way up by sheer habit of after study and meditation. As yet scarcely a work worth engaging the attention has come from the pen of educated young men. Not that materials are wanting—for Orissa may supply them for generations to come, not that we are less gifted than others—for the powers we have been endowed with can favourably compare with those of many other nations, but that we do not properly develop our powers, exercise them, or improve them. They are our proud patrimony either ill-spent or non-used. What can it avail us, if, with all capacity for improvement we choose to sleep over occasions and feel repugnant at honourable toil.? Without the sharpest strokes of indefatigable labour and untiring perseverance, the luminous sparks of intellect can not be elicited and rendered serviceable. It may therefore boldly be asserted, without any fear of contradiction, that we shall remain doomed as it were to social inferiority and mental stagnation, as long as our present habits are not changed and general love of study for its own sake is not created.

We are often apt to ascribe to poverty what is principally referrable to our own defects. Very often do we say that stinging want compels us to look more to the improvement of our material condition than to our mental. Necessity can not give way to mental luxury But when we say this, we ought to remember the

the habit of study and meditation is, not at all inconsistent with poverty. By a strange irony, the most successful in the world of literature have almost always been poor. We are also apt to ascribe solely to genius what is no less the product of industry. Genius and idleness have never been associated together in the way we think them to be. The most talented have not been in the least idle, and this is the key-note to their distinguished success. Let us cultivate the healthy habit of study and perseverance, if we seriously want to redeem the character of us youngmen.

I have been so long complaining of our difficiency in not supplementing our education. I should be guilty of serious omission if I do not note the prevailing tendency and habits of young men in schools and the college. Of late a change is observable in them. That eagerness for information, that aspiration after good success in the examinations, that sacrifice of ease for the sake of study, and, in short, that earnestness in doing their duty which characterised their predecessors a few years back, is, I believe, though I am liable to be corrected and contradicted thereon, manifest. If we look at the success in the university examinations, my belief would seem to be confirmed. The fate of the Student's Association no less testifies to the same fact and strengthens my belief beyond measure. Formerly the students I believe ransacked library for facts, political, social and scientific, that ran abreast of the times. But beyond what they chance to meet with in their text

books, no endeavour I believe, is now made by students for other facts, a knowledge of which is calculated to ennoble our mode of life and thought. If this is a fact, can there be anything more deplorable?

Let us now turn to our moral culture. Much of what properly belongs to this part of the subject I have already anticipated. Something about our moral habits only must needs be stated here. Licentiousness and debauchery were, I believe, giving way to sobriety and regularity; but these vices seem to have made their appearance again among young men. The influence of these vices on the mind, the heart, and the softer and nobler nature and the debasing character of them, do not seem to have attracted their notice or serious consideration. Every argument that apparently supports or tends to support them, are eagerly brought in aid in justfication of their conduct, while all others, though potent and conclusive, are left in the back ground as if they were trash, though their validity is unquestionable, as they have fairly borne the test of ages. Thus after trying to pacify their conscience with spurious arguments, they do not even shrink to make their vices public and justify themselves on those grounds. It would have been better for the society at large, had those arguments that have undermined their moral strength and noble life, been confined to their own breasts. But what is worse is, that by their unrestrained and public indulgence, a baneful example is set to those

er a public opinion denouncing such conduct is afloat among young men, the better would it be for themselves and the community. Let them test patiently and with an unbiased mind, their conduct, by the true standard of morality, and they will find such conduct fall far short of the measure.

The above observation leads me naturally to question, whether they have thought out for themselves the true standard of morality, and whether they have strong moral principles. Whether a moral sense or utility be the test of conduct, we should always have a correct and clear idea of the standard to which our conduct should conform, and we should always act so that our conduct would satisfy rigidly the requirements of the principle we adopt. Consistency in following the principle, constancy in adhering to it, and obstinacy in refusing to sacrifice it for all the world, we eminently stand in need of. Young men, specially deserving credit on account of moral strength and strong principle, are I am sorry to say, almost a rarity; while laxity of principle, and weak morals are everywhere observable, as they are broad-cast among them generally. Woe to a nation that can not boast of moral strength in young men! Let our material prosperity be ever so great, let us be as active, as persevering, as industrious, as ever any nation was, and let our intellectual culture be ever so much, still be assured, we cannot be a great nation with loose morals and vicious habits. Easier it is for us to ennoble our nation by maintaining a high moral character and by unfluctuating adherence to principles than otherwise.

On account of this laxity of principle, very many vices have been common among young men, which, but for this, had been long eradicated. Telling unqualified lies, prevarications, breaches of promises deliberately made, irregularities and immoralities are not unfrequently found among us. If with all our education we exhibit such weaknesses, then, what difference is there between the educated and the uneducated? Why should we bear the proud epithet of being educated and do injustice to education? Why should we let education be looked upon with suspicion and comtempt on account our ignoble practices? Better that we should remain in perfect ignorance than let cause of education suffer for our folly and weaknesses. Who can doubt that the progress of education has been much impeded in Orissa by the extravagances and immoralities of those who had the good fortune or bad fortune to be first illumined with the western light? Who can question the existence of high suspicion among orthodox fathers as to the influence of education in producing good characters? And who can hesitate to say that educated young men are mostly responsible for the existence of such opinions still? If we would but show to the world by our examples, that education influences character and moulds it so as to produce the most desirable qualities, and works changes in man so as to befit him for the society of gods, then who could deny that education would spread more rapidly than it does now? Even now the Brahmins of the country have not been able to take

full advantage of the present system of education. Had those, who, by new influx of western ideas had their minds ruffled and beliefs shaken, adapted their conduct to the requirements of the society without of course sacrificing their principle, and had set noble example of virtue and innocence, then the cause of English education had been much furthered. If we can but prove to the world by our own examples, that education ennobles character instead of making it low and grovelling, then we would have done a great part of our task. Let us show in our life that education has higher uses than mere mercenary ones.

I would forbear on purpose from making any long observation on religion and religious belief of young men of the day. They seem scarcely to have any religion though they may have belief in one form of religion or other. Mere belief unaccompanied by any living faith is almost useless. I believe most young men have no living faith and proceed as if the world were their only corncern and they have nothing to look beyond it. They may not be athiests, but of what use their religion is to them, if it fails to influence their character and is no guide to their conduct in life. ? Being without any fixed and strong moral principle and being without any living religion they are cast adrift in the world like vessels in the open sea without sails and rudders.

Hypocrisy—the constant concomitant of weak minds and lax principles—holds sway over

the mind of almost all young men. They have not the courage to break the trammels of society, nor have they the tact to change the views of the society so as to bring them into conformity with those of their own; nor, at the same time, have they the hardihood to withstand temptation, nor the patience to wait till the time when society will accomodate itself to their views. They secretly do what they believe to be not wrong according to their estimation, but which, they know fully well, directly contravens the rules of the society to which they belong. I need not dwell upon this subject, which is so patent to even a very casual observer, and which almost every one of us to be ashamed of. Instead of showing such weakness in ourselves, the best course would be to conform our conduct as far as possible to the rules of the society, without doing the slightest violence to our principles or to the prejudices of our father, mother and other old members of the community. Our moderation ought to be the means of gradually making the rest of the community change their views conformably to our own.

I must take this opportunity of pointing out the excesses of some injudicious younglings and the effects of these on the society. They learned or, let me do them the honor to say, they were convinced that idol—worship proceeds from dark ignorance about God and His attributes. Does this conviction justify them to run to such excesses as to offend all by trampling or spitting on the

of the community ? To what result does it lead ? Are others, to whose feelings you have done violence in the above way, convinced in the least of your argument. ? If you want seriously to reform their views of religion, convince them in ways other than this. Such injudcious conduct not only in religion, but also in other social matters, has served to defeat its very object. Thus hypocrisy and open excess are both bad. We ought often to strike a middle course to steer clear of the two and thus at last, to win our cause.

As to our physical culture, suffice it to say, that no attempt is ever made by us in that direction. Without a good and sound body it is impossible to enjoy our full share of happiness in the world. Moreover capacity for mental work increases by retaining a harmony between the two parts of our system by regular excercise of both. Morbid growth in either part must be checked by a corresponding excercise of the other.

I think something is necessary to be said about the conduct of youngmen as members of family and society at large. By English Education much invasion has been made on our ideas of family and its relations. We have come to learn that an inactive member is a burthen to society. We have learned that such members do not, on principles of social economy, deserve support. We have learned further that drones as a rule must not be encouraged. Hence it is that sacred Hindu ideas of joint family and of hospitality, and charity, are by degrees changing

though as yet much violence has not been done to them. Economical principles have not so hardened the hearts of young men as to make them consider their father, mother, and other members of the family (wife and children excepted) as unnecessary burthen. to be got rid of by all possible means. But the question whether the joint family system is not a serious check on the progress of civilisation, whether no change, in relation of the members that compose it, ought not to be effected in order to further the cause of progress, and whether the blessings of joint family are over-balanced by its disadvantages, ought fully determined. But as long as this has not been fully investigated, and as long, as a matter of fact, we live as members of a joint family, we ought to conduct ourselves so as to secure the greatest happiness to the members we can. I believe our young men are to be much complimented upon for their judicious conduct in this respect.

Charity is not, I am happy to say, blindly lavished now-a-days on the undeserving and importunate drones. A helping hand is generally lent to those who stand in need of it. The recognition of the of the principles of political economy has done much in this direction. Now a days the Brahmins and Vaishnavas are not, by the simple fact of their being such, objects of charity. Other qualifications have been necessary to deserve charity. do not believe the present young men are less charitable than their ancestors, but that they are more discreets.

Sympathy and other social virtues, that are

necessary for the existence of society and for endearing man to men, are lessening in intent on account of the hard struggle for existence which develops selfish or anti-social qualities. We are obliged, by circumstances, to appropriate more of our attention to self, than to the furtherance of social virtues. The difficulty of earning bare livelihood, the hard competition for thread-bare living, caused by increase of population and other divers causes, have made it impossible not to attend more to self than to others. Therefore it is that there is a growing tendency towards the abridgment of social virtues

The young men here do never trouble their heads with social, moral or political questions. Social reform, eradication of social evils, improvement of the moral and material condition of the people, have never occupied their mind. There are many evils inherent to the present state of the society and its organization which must be removed inorder to place it in the way of progress. They imperatively demand our best consideration and adoption of speedy measures for their reform. But the young men of the country have not combined themselves for any definite measure in that direction like those in Bengal. I have had occasion to lament over the want of co-operation and combined effort among young men. The absence of any definite work jointly undertaken by them, paucity of occasions when they meet together and greater rarity of occasions when they deliberate upon any such subject, would confirm what I have previously said. Only

a greater sense of our duty, a more vivid idea of our sublime mission and a stronger conviction of the importance and responsibility of our position arising from our existence in this transitional period of our society,—these only can save us from rotting our energies, if energies we have, upon unimportant nothings and can make us more earnest and energetic in matters which fall under the proper and the exclusive sphere of young men. I would earnestly implore our young men to jointly undertake some constructive work whereby we may redeem our honor and which we may look to with pride and satisfaction when questioned by our innerselves "what have you done in the world"?

Though we are a conquered nation, we have left our rights to be guarded and protected from invasion in other hands than our own. Nay more, we are, I am ashamed to own, quite ignorant of our diverse rights and responsibilities. Even if in any case we are cognisant of our rights and privileges, we sleep over when there is any invasion on them. Political education we young men have none; as a result of this want of education, no combined effort can be expected to be hereafter made not only for the protection of rights and privileges but for securing for us further concessions from the state. We young men, I think, ought to initiate ourselves in politics, watch jealously our rights and privileges and join the adults in taking constitutional measures for further rights. But though we ought to have some initiation in the science of politics, I do not

think it proper for us to run mad with political questions; for our young blood and unripe judgment may often lead us amiss, but we ought to leave ourselves to be guided in these by prudent.

I shall close this essay with what I consider to be their aims and aspirations.

Orissa is a very poor country, and the instinct of self-preservation is strong within every heart. As long as the people have not been able to extricate themselves from abject poverty, it must necessarily repress all their noble aims. High aims and soaring aspirations can not be entertained by a people, oppressed with want. It is for this we see that the immediate aim of all young men is material prosperity. Education is not made the end but only a means to an end. Knowledge for its own sake is hardly pursued. And as education is looked upon as a means merely, as soon as it qualifies one to a certain extent for earning a competent livelihood it is given up.

Government service is what they look up to with earnest eyes for promotion of their worldly prosperity. When graduated, the only profession that tempts them is the Bar. Thus between Government service and the Bar, the whole attention of the educated young men is devided, commerce, trade, agricultural and manufacturing industries and other professions having scarcely been the object of their ambition. Technical education they do not receive. For this no very eminent success is achieved by them. Commerce, the principal source of aggrandisement

is not had recourse to for want of means. The people have not learned to invest their capital in any commercial undertaking on a large scale. Joint-stock, and other companies therefore do not exist. Individual fund or capital being too small for any extensive business, funds are not invested in it. The out-come of all this is that in this country there is little chance of rapid increase of capital or commerce or manufacturing and other industries. Agriculture is left solely in the hands of the ignorant *chashas,* being thought too degrading for educated men. For this reason it is that it does not improve and give a good out-turn, as, the productive power of the soil gradually decreasing, the modern discoveries of the chemical science are not applied in practice to keep it up. Improvement of the language or literature of the country, amelioration of the condition of the people, development of the resources of the country, cultivation science or any art and improvement of commerce, agriculture, manufacture and other things of paramount importance to the country and the people, do not unhappily fall under their aims, which as I have said before, are confined to minor sources of emoluments, such as the Government service, the Bar, the Zemindari and other concerns.

No very great success can be achieved, no very great improvement of the country can be effected, as long as our aims and aspirations do not soar so high as to embrace those which have been just enumerated and which have been neglected so long. Some organized efforts ought to be made

by young men, for the welfare of themselves and the society they are members of.

One thing that is incumbant specially on the educated young men and which they have neglected so long, is the improvement of literature of the country. There can be no nation, properly so called, without having its literature. The improvement of a country can be fairly estimated from its literature. Literature which is so important to a nation on account of giving currency to noble and improved ideas and sentiments and thus imperceptibly working a change in the habits and thoughts of the people at large, has been so long neglected by those at whose hands its improvement depends The yougmen of the country do not ever aspire to see their literature improved. They never seem to have bestowed a moment's thought on the subject.

Similar-remarks apply *mutatis mutandis* to mass education. It ought to be the proper duty of those, who have the advantage of superior liberal education and have in their own case enjoyed the benefits of education, to strive to see their brethren come out of palpable darkness. Though one object of this Association when it was first started up, was to take measures for the improvement of the education of the mass, no attempt has since been made. The zeal, energy, and activity, which were observable in the members when they gave it a start have passed away. We have a vast field of duty open before us. If we but seriously take upon ourselves the discharge of duties incumbent on us, if we but be earnest

about leaving an impress on the society by undertaking measures calculated to raise it in the scale, or in short, if we be earnest about leading useful and honorable life, then and then only the position and character of young men of the country be upheld and redeemed from the pledge, they have tacitly made by the fact of their having been educated at the cost of the society.

Then my friends, if we seriously reflect on our past life, we shall find nothing in it to recommend it absolutely to our own reason and good sense. Our mode of life will fall far short of the standard which we set up to ourselves. Shall we thus consume away our life's taper by wandering in the wilderness of useless trifles, without lighting upon the path of duty and usefulness? Shall we thus waste our life without doing full justice to our humanity and superiority of position in the creation, without living it completely, by doing the greatest good we are capable of and without fully realizing its beauty, reality, and earnestness, by always treading on the path of activity and duty? Let duty be the watchword of our conduct, utility our guide and perfection of humanity the goal, whither all our actions should tend. Let us prove to the world that we really, 'live' but not merely 'vegetate'. Let us think with the poet

> "Not enjoyment, not sorrow,
> Is our destined end or way
> But to act, that each tomorrow
> Find us farther than to-day."

Let us gird up our loins for the furtherence of our general good. Let us make the improvement of the country a common cause with ourselves, and,

" Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."